A Case of Conscience,

the greatest that euer was;

How a man may knowe whether he be the Child of God or no.

Resolued by the worde *of God.*

Whereunto is added a briefe *discourse, taken out of* Hier. Zanchius.

2. Peter 1. ver. 10.

Giue all diligence to make your election sure, for if ye doo these things ye shall neuer fall.

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To the godlie Reader.

A

BIBLIOTHECA

To the godlie Reader.

IN Gods Church commonlie they who are touched by the Spirit, & begin to come on in Religion; are much troubled with feare that they are not Gods children; and none so much as they. Therefore, they often think on this poynt: and are not quiet till they find some resolution.

The spirit of God, (as best knowing the estate of Gods children) hath penned two parcels of holie Scripture, for the full resoluing of this case; namelie the 15. Psalme, and the first Epistle of S. Jhon.

And the [illegible] helping of the simple and vnlearned, who desire to be informed cõcerning their estate, I haue propounded these two parts of Scripture, in the forme of a Dialogue: and haue ioyned thereunto a little discourse concerning the same matter; penned in Latin by H. Zanchius *a learned Diuine, and now englished.*

Vse this labour of mine for thy benefite and comfort: and the Lord increase the number of thẽ which may reioyce that their names are written in heauen.

W. Perkins.

The first Epistle of John

in forme of a Dialogue.

The speakers.

Iohn. Church.

CHAP. I.

Church. *Many among us denie the God-head, and many the manhood of christ.*

Iohn. That which was frō the beginning [*& therfore true God,*] which we haue heard [*namely speaking*] which wee haue seene with these our eyes, which we haue looked vpon, & these hands of ours haue handled of that *Vers.* 1.

word [*not the sounding but the essentiall word of the Father,*] of life [*liuing of himselfe, and giuing life to all other.*]

Ch. *Before you goe any further, this word of life is inuisible: how then could it be seene?*

Verſ. 2. Ioh. [*Yes,*] for that life was made manifeſt [*to wit, in the flesh,*] and wee [*I with many others*] haue ſeene it, and beare witnes, and publiſh vnto you that eternall life, which was with the Father [*eternally before this manifestation*] and was made manifeſt vnto vs.

Ch. *Menander, Ebion, and Cerinthus, hauing been teachers among vs, confidently deuile these things which you say: and they beare vs in hand, that they seeke our good.*

Verſ. 3. Ioh. That [*which I will repeate againe for more certainties sake*] which wee haue ſeene and heard declare wee vnto you, that ye may haue fellowſhip with vs, and that our fellowſhip alſo may bee with the Father, and with his ſonne Ieſus Chriſt.

And theſe things write we vnto you,

that your ioy might bee full [i. might haue sound consolation in your consciences.] Vers. 4.

Ch. *Well then, lay vs downe some grounde, whereby wee may come to bee assured that we haue fellowship one with another and with Christ.*

Ioh. This then is the message which we haue heard of him, & declare vnto you that God is light [i. *pureness it selfe and blessednes, whereas men and Angels are neither, but by participation,*] and in him is no darkenes. Vers. 5.

Ch. *Some that make profession among vs continue still in their olde course and conuersation: and yet they say they haue fellowship with God.*

Ioh. If we say that we haue fellowship with him, and walke [leade the *course of our liues*] in darkenes [i. *ignorance, error, impietie,*] we lie [*dissemble*] and doo not truly [*deale not sincerely*] Vers. 6.

Profession without practize, a note of an hipocrite.

Ch. *What then is the true marke of one which hath fellowship with God?*

Ioh. If we walke in the light [leade Vers. 7.

Sincerity of life and religion, a note of communion with God.

the course of our liues in sincerity of life and doctrine] we haue fellowship one with another.

Ch. *We are so defiled with sinne, that wee often doubt, least wee haue no fellowship with God.*

Iob. The bloud of Iesus Christ his sonne cleanseth vs from all sinne.

Ch. *Some among vs are come to that passe, that they say they haue no sinne, and that this estate is a signe of fellowship with God.*

Vers. 8. To professe perfect sanctification in this life, a note of an hipocrite.

Iob. If we say that wee haue no sin, wee deceiue our selues, [*imagining that to be true which is otherwise*], and truth is not in vs.

Ch. *How then may wee know that our sinnes are washed away by Christ?*

Vers. 9. Humble confession of sinne to God, as a note of remission of sinne.

Iob. If wee confesse our sinnes [*namely with an humbled heart desiring pardon*] he is faithfull and iust [*in keeping his promise*], to forgiue vs our sinnes, and to cleanse vs for all vnrighteousnes.

Vers. 10. If we say [*as they before named doe*] we haue not sinned, we make him a li-

er

or [whose word speakes the contrarie], and his word is not in vs [his doctrine hath no place in our hearts].

CHAP. II.

Ch. IF this bee true which hath beene *saide, that the blood of Christ doth cleanse from all sinne: and that if wee doo confesse them they shall bee pardoned, our corruption tells vs that we may sinne freely.*

Ioh. My little Children, these things I write vnto you that ye sinne not. Vers. 1.

Ch. *Alas, wee fall oft by infirmitie: what shall we then doo?*

Ioh. If any man sinne wee haue an aduocate [*who in his owne name and by his owne merits pleades our cause*] to the Father Iesus Christ the iust [*and therefore fit to make intercession.*]

Ch. *But how may euery one of vs in particular knowe that Christ is his aduocate?*

Ioh. He is the propitiation [*i. accouering of sinne or reconciliation, as the propitiatorie* Vers. 2.

propitiatorie of the arke couered the lawe] and not for our ſinnes onely, but alſo for the ſinnes of the whole world [*not onely Iewes but alſo Gentiles of all ſorts*].

Ch. *Be it that I know him to be my aduocate: may I not be deceaued? how may I knowe that this my knowledge is effectuall to ſaluation?*

Verſe 3.

An endeuour to keepe the commaundements, a ſigne of Faith.

Ioh. Hereby are wee ſure that wee knowe him [*here, that knowledge is ment, whereby a man applies Chriſt and all his benefits to his owne ſoule*] If wee keepe [*to keepe is not to fulfill, but to haue a care and deſire to doe it, for God of his mercie, in his ſeruants accepts the will for the deede*] his commandements.

Ch. *Many among us profeſſe that they knowe Chriſt; but their liues beet not according.*

Verſe, 4. Faith without obedience, a note of an Hipocrite.

Ioh. He that ſaith, I know him and keepes not his commandements, is a liar, and the truth is not in him.

Ch. *How may it bee prooued, that the endeuour to keepe Gods commaundements*

dements is a marke of Faith & fellowe-
ship with Christ.

Joh. [*Hee in whome the loue of*
God is perfecte, may hereby knowe that
he is in Christ.] But he that keepeth his *Verse. 5.*
word, in him is the loue of God: [*i.*
not that loue wherewith GOD loueth
him, but that, whereby hee loueth God]
is perfect indeed [*i. sincere and sound:*
perfection being opposed not to imper-
fection, but to Hipocrisie] hereby [*there-*
fore] wee know that wee are in him. *Verse. 6.*

Hee that saith he remaineth in him,
ought to walke euē so, as he hath walked: [*& therefore he must needs ende-*
uour himselfe in the commaundements.

Ch. *Declare vnto vs some of the*
principall of these commaundements?

Joh. Brethren, I write no new cō- *Verse. 7.*
maundement vnto you: But an olde
cōmaundement which yee haue heard
from the beginning: this olde com-
maundement is the word which yee
haue heard from the beginning.

Againe, a newe commaundement I *Verse. 8.*
write vnto you, that which is true [*to*
witte,

write, that the commaundement is new which hee will now write] in him [*who reneweth the commaundement of olde giuen to Moses*] and also in you for the darkenesse [*i. the hardening of the minds of men vnder the old Testament, whereby they did but in a small measure vnderstand the word*] and that true light [*a greater measure of illumination: as also, the writing of Gods lawes, not in Tables of stone, but in the fleshie hearts: so as they bee transformed into the obedience thereof*] now shineth.

Ch. *Well: set down this commandement which is so ancient, and is now renewed.*

Verſ. 9. Profeſſion ioyned with hatred and malice, A note of an hipocrite.

Ioh. He that saith [*as many among you doe*] that he is in that light [*that is, that he is both plentifullie inlightened and borne a new*] and hates his brother, is in darkenesse [*vnder the estate of damnation, not yet trulie regenerate*] vntill this time.

Verſ. 10. Loue of our brother, A signe of regeneration.

He that loueth his brother, abideth in that light: [*is truelie enlightned and regenerate*]:

regenerate] and there is no offence, [*i. hee will geue no occasion of euill*] in him.

But [*on the contrarie*] he that hateth his brother, is in darkenesse, and walketh in darkenesse, [*leadeth his life in ignorance and vngodlinesse*] & knoweth not whether he goeth: because that darkenesse hath blinded his eyes. *Verſ.* 11.

Ch. *VVhat moueth you to deliuer vnto vs all theſe notes and ſignes of your newe birth, and communion with Chriſt?*

Ioh. Little Children I write vnto you, because your sinnes are forgiuen you for his name sake [*i. by Chriſt and his merites; that ye may bee certified to your comforte of this*] *Verſ.* 12.

[And that no kinde of men among you might doubt of this] I write vnto Fathers, because ye [*delighting to tell and heare of old and ancient matters*] haue knowne him [*that is Chriſt*] that is from the beginning. I write vnto you young men, because ye [*delighting to ſhew your valour and ſtrength*] haue *Verſ.* 13.

ouer-

ouercome the euill one [*that is, Sathan*.] I write vnto you little Children, [*who delight alwaies to bee vnder the Fathers wing*,] because ye haue knowen the Father.

Verſ.14. [*And againe, because we are dull to marke and remember that which is good for vs*:] I haue written vnto you Fathers, because yee haue knowen him that is from the beginning: I haue written vnto you young men, because ye are ſtrong, and the word of God abideth in you: and yee haue ouercome that wicked one.

Ch. *If we be in the eſtate of grace vnder Gods fauour in Chriſt: how may we abide in it?*

Verſ.15. *Ioh.* Loue not this world [*the corrupt Eſtate of mankind out of Chriſt*,] neither the things that are in the world [*for firſt of all, to giue reaſons*]: if any man loue this worlde, the loue of the Father [*wherewith hee loued the Father*] is not in him.

Verſ.16. [*Secondly*,] for all that is in this world, as the luſt of the fleſh [*the corruption*

ruption of nature, which chiefly breaketh out in euill concupiscence] the lust of the eyes [*the fruit of the former, stirred vp by outward prouocations, especiallie in the eye, as it is manifest in Adultrie and couetousnesse*] & the pride of life [*i. Arrogancie and Ambition among men in common conuersation of life*], is not of the Father, but of the worlde.

And [*Thirdlie*] this world passeth awaie and the lust thereof: but he that fulfilleth the will of God, abideth for euer. *Vers.* 17.

Ch. *What other things are wee to do, that we may continewe?*

Ioh. Little children, it is the last time; and as yee haue heard that Antichrist shall come, [*a speciall Antichrist, the chiefe of all others, who is now manifest to be the Pope of Rome*] euen now are there many Antichristes [*Heretickes, denying either the natures of Christ, or his offices: or the vnion and the distinction of his Natures:*] whereby we knowe that it is the last time. *Vers.* 18.

Ch.

Ch. *Those whome you call Antichristes, were of our companie, and professed as we doe.*

Verſ.19. *Ioh.* They went out from vs, but they were not of vs: for if they had bin of vs, they ſhoulde haue continued with vs. But *this commeth to paſſe*, that it might appeare that they are not all of vs.

Ch. *How can we bee aſſured of our continuance in grace? for wee may fall as well as they doe?*

Verſ.20. *Gods ſpirit dwelling in the heart, a ſigne of perſeuerance*

Ioh. But yee haue an annointment, [*the grace of Gods holie ſpirite, reſembled by the annoyntings in the olde teſtament*] from that holie one [*Chriſt, Luke.1.15.*] and know all things.

Ch. *If we know all things, then you need not write vnto vs of theſe matters.*

Verſ.21. *Ioh.* I haue not written vnto you, becauſe ye know not the truth: but becauſe you know it, and that no lie is of the truth [*i. ye can diſtinguiſh betweene the ſecond doctrine of the Goſpell, and errors*].

Ch.

Ch. *What is this lye which you speake of?*

Verſ.22. Papiſts denie Ieſus to be Chriſt: for though in wordes they magnifie him: yet in their doctrine by neceſſarie conſequent, they denie him to bee a King, a Prieſt, a Prophet.

Ioh. Who is a lier, [*a deceiuer, a Seducer,*] but hee that denieth that Ieſus is Chriſt: [*the Meſſias or Sauiour of mankind?*] The ſame is that Antichriſt, that denieth the Father and the Sonne.

Ch. *Theſe whome you meane (ſay they) defend the doctrine of GOD as well as wee: and they vſe to call there Father.*

Verſ.23.

Ioh. Who ſo denieth the Sonne, hath not the Father.

Ch. *What doo you inferre vpon this, if it bee the laſt time, as you haue ſayd?*

Verſ.24.

Ioh. Let therefore abide in you, that ſame [*doctrine concerning Chriſt*] which ye haue heard from the beginning: [*which the Apoſtles preached, and before them the Prophets ſince the beginning of the world.*] If that which yee haue heard from the beginning remaine [*ye beleeuing and obeying it*] in you, ye alſo ſhall continue in the ſame,

Perſeuerance in the knowledge and obedience of the Goſpell, a ſigne of communion with Chriſt.

and in the Father.

Verſ.25. And this is the promiſe which hee hath promiſed vs, euen life eternall.

Ch. *We cannot perſwade our ſelues of perſeuerance, ſeeing men ſo commonly fall away from Chriſt among vs.*

Verſ.26. Joh. Theſe thinges haue I written vnto you, concerning them that deceaue you [*not meaning them of you, as you ſeeme to take it.*]

Verſ.27. But the anoynting [*the Spirit which ye haue receaued of Chriſt, and which hath led you into all truth*] which yee haue receaued of him, dwelleth in you [*abideth in you, & will ſo continew.*] and yee neede not that any man teach you, [*anie other doctrine beſide this which yee haue learned alreadie.*] but as the ſame Annoynting teacheth you all thinges, and is true and not lying, and as it taught you, ye ſhall abide in him.

Verſ.28. And now, little Children abide in him, that when hee ſhall appeare, wee [*being iuſtified in Chriſt,*] may haue boldneſſe, and not be aſhamed [*neither Sathan nor our conſciences accuſing vs*

for

for sinne,] before him at his comming.

Ch. *VVee are still in doubt to returne back to that which you say before, howe an endeuour to keepe the commaundements, should be a signe of fellowshippe with Christ.*

Ioh. If yee know that hee [*God*] is righteous, knowe yee, that hee which worketh righteousnes, is borne of him [*as a child is knowen to haue such a mā for his Father, because he resēbleth him.* Vers. 29.

CHAP. III.

Ch. *ARe wee then borne of God?* Vers. 1.

Ioh. Behold what loue the Father hath giuen to vs, that we should be called the Sonnes of God.

Ch. *The world dooth not report vs as the sonnes and daughters of God, but for the reffuse and offscouring of the world.*

Ioh. For this cause the world knoweth not you, because ti knoweth not him.

Ch. *Can Gods children bee subiect to such infirmities and miseries as wee are?*

Vers. 2. Iob. Dearely beloued, now are wee the sonnes of GOD, but yet it is not made manifest what we shall be: & we know that when he shall be made manifest, we shall be like him; [*hauing not equallie, but likenes of holines and glorie*:] for we shall see him as he is. [*for now we see him as it were through spectacles in the word and Sacraments.*]

Ch. *Alas poore wretches, wee are not like Gods children; for wee are euen soulde vnder sinne, and daylie carrie a masse of corruption about vs.*

Vers. 3. A desire, and an endeuour to vse good meanes to cleanse our selues of our corruptions and priuie sins, is a marke of adoption.

Iho. Euerie one that hath this hope [*to see him as he is*,] purifieth [*i. though he bee subiect to sinne, yet hee desireth and vseth the meanes to cleanse himselfe from sinne:*] euen as he is pure, [*setting before him Christ as a patterne to follow.*]

Ch. *How proue you that an indeuour to purifie our selues, is a note of adoption?*

Iob. [*By the contrarie*] whosoeuer committeth sin, [*practiseth sinne with full consent of will, not endeuouring himselfe in holines of life,*] transgresseth also the law: [*and for that cause, being vnder the curse of the Law, cannot bee Gods children:*] for sinne is the transgression of the Law, [*vnderstand, by Law, not morall Lawe, but anie commaundement of God, whether it bee in the Law or Gospell.* Vers.4.

And [*againe,*] ye know that he was made manifest, [*tooke our nature on him,*] that he might take awaie our sins [*the guilt and punishment at once, and the corruption by little and little,*] and in him is no sinne. Vers.5.

[*Thirdlie,*] whosoeuer abideth in him sinneth not: [*he doth not giue himselfe to sinne, so as it should raigne in him:*] Whosoeuer sinneth, hath not seene him, nor knowen him: [*to wit, effectually, so as hee can applie Christ and his benefits to himselfe.*] Vers.6.

Ch. *But some teach that Faith is subiect: and they emboulden vs to liue*

as he will.

Verſ.7. *Iob.* Lyttle Children, let no man deceaue you: hee that worketh righteouſnes, is righteous, as he is righteous.

Verſ.8. He that committeth ſin, [*though he ſay he doth beleeue, and therefore thinketh himſelfe iuſtified before God,*] is of the Diuell, [*reſembleth the Diuell, as the child doth the Father, and is gouerned by his ſpirit:*] for the diuel ſinneth from the beginning [*of the world*] [*which appeareth that*] for this purpoſe was made manifeſt the Son of God, that he might diſſolue the works [*for the beginning and continuance of all rebellion and diſobedience to God,*] of the Diuell.

Verſ.9. [*And further, to diſplay theſe Seducers*] whoſoeuer is borne of GOD, ſinneth not; [*i. doth not keepe a courſe in ſinne, howſoeuer hee fall by infirmitie;*] for his ſeede [*i. Gods worde, caſt into the heart by the operation of the Spirite, making a man to ſpring vp into a new creature,*] remaineth in him: neither can he ſin, becauſe he is borne of God.

Ch.

Ch. *Briefly, to come to the point: how may it bee knowen, who is Gods child, and who (as it is to bee reputed) the child of the Diuell?*

Iob. In this are the children of god knowen, and the children of the diuel: whosoeuer worketh not righteousnes, is not of God; neither [*to giue you a plaine example*] hee that loueth not his brother.

Verſ. 10. *Looſenes of life, or the practize of ſinne, a note of the Childe of the diuell, for the preſent time.*

For, this is the message which yee haue heard from the beginning, that we ſhould loue one an other.

Verſ. 11.

Not as Cain: hee was of that euill one [*Sathan,*] and ſlewe his brother: and wherefore ſlew hee him? becauſe his owne workes were euill, and his brothers good.

Verſ. 12.

Ch. *Yet, if yee loue thoſe which bee our brethren, according to the fleſh: neuer ſo much they ceaſe not to hate and perſecute vs.*

Iob. Maruaile not my Brethren, though this world hate you.

Verſ. 13.

Ch. *If not to loue, be a note of the child of the Diuell; what is the note of*

Gods child.

Verſ.14. To loue a Chriſtian becauſe he is a Chriſtiã or godly man, is a note of Gods Childe.

Ioh. We know that we are tranſlated from death to life, becauſe we loue the brethren, [i. *ſuch as bee Chriſtians, becauſe they are Chriſtians*] [*as on the contrarie,*] he that loueth not his brother, abideth in death: [*is vnder the eſtate of damnation.*]

Verſ.15. Whoſoeuer hateth his brother, is a manſlaier: and ye know that no manſlaier hath eternall life abiding in him.

Ch. *You haue ſet wed vs fullie, that loue is a marke of adoption. Now ſhew vs how we may know whether wee loue our brethren or not?*

Verſ.16. *Ioh.* Hereby wee haue perceaued loue, that he laied down his life for vs: therefore we ought [*carried with the like affection of loue*] to lay downe our liues for the brethren.

Ch. *Manie in ſpeach doe pretend loue, but wee find not this willing affection and readineſſe to ſhew loue.*

Verſ.17. Compaſſion ſtirring in the heart, a note of loue.

Ioh. Whoſoeuer hath this worldes good, [*wherewith this life is ſuſtained*] and ſeeth his brother haue neede, and ſhutteth

shutteth vp his bowels [*hath no compassion, because it sheweth it selfe by the rowling of the intrals*] from him, how dwelleth the loue of God in him?

Ch. *What other note is there of true loue?*

Ioh. My little Children, let vs not loue in word nor in tongue onely, but in deed and in truth [*sincerely.*] *Verse.* 18. *Workes of mercy, signes of loue.*

1. For thereby wee know that wee are of the truth [*sound professors of the Gospell of Christ,*] 2. & shall before him appeale our hearts [*in regarde of any accusation that our conscience shall laye vnto vs, before Gods iudgement seate.*] *Verse.* 19. *Sincere loue, a note of sincere profession.*

If our heart condemne vs [*an euill conscience accuse vs,*] God is greater then our heart [*namely in iudging of vs,*] and knoweth all things. *Verse* 20.

Ch. *How may wee know that our consciences will not condemne vs?*

Ioh. Beloued, if our heart condemne vs not, then haue we bouldnes toward God, [i. *to come vnto him by praier.*] *Verse.* 21. *Boldnes in praier, a signe of a pacified conscience.*

Ch. *What other fruite is there of true loue?*

Verſ.22. *Ioh.* Whatſoeuer we aske, we receiue of him; becauſe wee keepe his commaundements, and doo thoſe things which are pleaſant in his ſight.

Ch. *What are theſe commaundements?*

Verſ.23. *Ioh.* This then is his commaundement, that wee beleeue in the name of his Sonne Ieſus Chriſt, and loue one another as he gaue commaundement.

Ch. *Haue they, which keepe theſe commaundements, their praiers graunted? proue this.*

Verſ.24. *Ioh.* [Yes] For he that keepeth his commaundements dwelleth in him, and he in him.

The operation of Gods ſpirit in ſanctifying vs, a ſigne of communion with God.

Ch. *How may we know that GOD dwelleth in vs, and we in him?*

Ioh. Hereby we know that he abideth in vs, by that ſpirit [of ſanctification, whereby we are renewed] which he hath giuen vs.

CHAP.

CHAP. IIII.

Ch. TO returne againe to that which was before mentioned; shall we beleeue all that say they haue the spirit?

Ioh. Deerely beloued, beleeue not euery spirit [i. *doctrines, which men bragging of the spirit, doe teach*] but trie the spirits whether they be of God: for many false Prophets are gone out into the world. *Vers.* 1.

Ch. *How may wee discerne of spirits?* *Vers.* 2.

Ioh. Hereby shall ye knowe the spirit of GOD: euery spirite [*doctrine*] which confesseth that Iesus Christ [*the Messias*] is come in the flesh [*is made true man: this being the substance of the Gospell*] is of God.

And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirite of Antichrist, of whome yee haue heard, how that he shall come, and now alreadi *Vers.* 3.

dy

dy he is in the world.

Ch. *We feare: because these false spirits are of great power, to perswade and seduce many.*

Verſ.4. *Ioh.* Little Children ye are of God, and haue ouercome them: for greater is he that is in you *Gods spirit*, then he that is in the worlde *[the spirit of Sathan.]*

Ch. *But the doctrine of these men is of great account, and hath many followers in the world, ours hath but few which imbrace it.*

Verſ.5. *Ioh.* They are of this world, therefore ſpeake they of this world, and this world *[i. ignorant and vngodly men]* heareth them.

Verſ.6. We are of God; he which knoweth God heareth vs: hee which is not of God heareth vs not. Hereby know we the ſpirit of truth and the ſpirit of error *[namely by the liking & applause of the world.]*

Ch. *How may we preserue our selues against these Seducers?*

Verſe.7. *Ioh.* Beloued, let vs loue one another,

ther, for loue commeth of GOD; and euerie one that loueth, is borne of God, and knoweth God: [*by a speciall knowledge, whereby they are assured that God the Father of Christ is their Father, Christ, their Redeemer, the holie Ghost, their Sanctifier.*]

He that loueth not, knoweth not God, for God is loue, [i. *whollie bent to shewe his loue and compassion to his people*] *Verse.8.*

[*For a proofe of this,*] herein was that loue of god made manifest among vs, because God sent that his onelie begotten Sonne into the world, that wee might liue through him. *Verse 9.*

Herein is that loue, not that wee loued God; but that he loued vs: and sent his Son to bee a reconciliation for our sinnes. *Vers.10.*

Ch. *VVhat of all this?*

Ioh. Beloued, if God so loued vs, we ought also one to loue another. *Vers.11.*

Ch. *How can God manifest his loue to vs, he being a Spirite and inuisible?*

Ioh No man hath seene God at any *Vers.12.*

time:

time: [*neuertheleſſe,*] if wee loue one another, [*this is a ſigne*] that GOD dwelleth in vs, and his loue is perfect in vs: [*that loue wherewith he loueth, is throughlie made manifeſt towards vs by our loue: as the light of the moone ſhining on vs, argueth the light of the ſunne ſhining vpon the moone, of whom (as from a fountaine) the moone takes her light.*]

Ch. *How may we know that GOD dwelleth in vs?*

Verſ.13. Iob. Hereby doo wee know, that we dwell in him, and he in vs: becauſe he hath giuen vs of his Spirite.

Ch. *What other ſigne haue you of Gods dwelling in vs?*

Verſ.14. Iob. We haue ſeene and doo teſtifie, that the Father ſent that Sonne to be the Saniour of the world.

Verſ.15. A ſincere confeſſion of the Goſpell, a note of communion with Chriſt. Whoſoeuer confeſſeth [*in Faith and loue*] that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

Ch. *The Diuell will confeſſe Chriſt.*

Verſ.16. Iob. And wee [*which is more*] haue knowen, and beleeued the loue which

God

God hath in vs?

Ch. *Declare how our loue should be a signe of God his dwelling in vs?*

Ioh. God is loue, and [*therefore*] he that dwelleth in loue, dwelleth in God, and God in him.

Ch. *God is loue we graunt, but how may wee know, that God is loue to vs?*

Ioh. Hereby is that loue perfect, [*i. fullie made manifest in vs*] that wee may haue boldnesse, [*to stand before him without feare,*] in the day of iudgments: for euen as hee is, euen so are we in the world [*not in equallitie, but in conformitie of holinesse.*]

Verse. 17. *To be like God in holines of life, is a signe of his loue to vs particularly.*

[*As may appeare by the contrarie*] there is no feare in loue [*i. when a man is assured of Gods loue to him, hee doth not distrust nor fernile feare him in respect of his sinnes*] but perfect loue casteth out feare: for feare hath paineful-nes [*checkings and torments of conscience*] and he that feareth is not perfect in loue.

Verse. 18.

Ch. *What other signe is there that God is loue to vs?*

Verse 19. Our loue of God, a signe that he loueth vs particularly.

Ioh. We loue him because hee loued vs first [*as when a mã warmes him, the heate of his bodie is because the fire is first hot.*]

Ch. *If this bee so, then they which loue not their brethren, loued of God in Christ: seeing all generally say they loue God.*

Verse 20.

Ioh. If any man say, I loue God, and hate his brother, he is a lier: for how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

Vers. 21.

And this commaundement haue wee of him, that hee that loueth GOD should loue his brother also.

CHAP. V.

Vers. 1.

WHosoeuer beleeueth that Iesus is that Christ [*true Messias*] is borne of God: anthenery one that loueth him which did beget [i. *God the Father,*] loueth him also which is begotten of him [*the Childe of God a true Christian.*]

Ch.

Ch. *This being manifest that these are hypocrites which say they loue God, yet shew no loue to their brethren, teach vs how wee may know that we loue our brethren?*

Ioh. In this we know that we loue the Children of God, when wee loue God and keepe his commaundements [*that is indeuour to keepe; the beginning of the action, being put for the whole.*] *Vers.* 2. *An indeuour to obey the commaundements is a signe of loue of our brother.*

For this is the loue of God [*the duey of loue to God*] that we keepe his commaundements. *Vers.* 3.

Ch. *But no man can keepe the Law?*

Ioh. His commaundements are not burdenous [*to them that are in Christ, and are freed from the curse of the law, which makes the law grieuous, and are also guided by his holy spirit.*]

[*And this is apparant*] for all that is borne of GOD ouercommeth the world [*of man with all corruptions and workes of darkenes.*] *Vers.* 4.

Ch. *By what meanes?*

Ioh. And this is the victorie which

hath ouercome the world, euen our Faith [*which is the instrument & hand whereby we lay hold on him, that he in vs, and so wee by him, might ouercome the world.*]

Vers.5.

Who is this that ouercommeth this world, but hee which belecueth that Iesus is that Sonne of God?

Ch. *How may we bee resolued that Iesus of Nazareth the Sonne of Marie, was the Sonne of God, and the Messias: he came but baselie into the world.*

Vers.6. Proofes inuinsible that Iesus of Nazareth, the Sonne of Marie, was the Sonne of God: against the Iewes.

Ioh. This is that Iesus Christ, which came by water [*sanctification signified by the legall washings*] and blood [*imputation of Christs righteousnesse or the sprinkling of his blood*] not by water onelie, but by water and blood [*because Christ worketh both iustification and sanctification together*] and it is that spirit [*a mans owne conscience inwardlie purified*] that beareth witnesse for that spirit is truth: [*that is, that the testimonie of the Spirite of adoption, certifying vs that wee are the Sonnes of God, is true.*]

For [*that I maie speake yet more plainely,*] there are three which beare record in heauen, the Father, the word, [*the Sonne*] and the holie Ghost: and these three are one, [*namelie in Testimonie.*] Verse. 7.

And there are three which beare record in earth, the Spirit, and the water, and blood: & these three agree in one. Verse. 8.

Ch. *How shew you that these witnesses are authenticall, and to bee beleeued?*

Ioh. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, [*that was said to come from heauen*] which he testified of his Sonne. Verse. 9.

[*Againe,*] he that beleeueth in that Sonne of God, hath the witnesse in himselfe [*the peace of conscience which he may feele in himselfe.*] [*And further,*] he that beleeueth not God, maketh him a lier: because hee beleeued not the record, that God witnessed of his Sonne. Verse. 10.

Ch. *What is the effect of that which*

which these Witnesses testifie?

Vers.11. *Joh.* And this is that record, to wit, that GOD hath giuen vnto vs eternall life, and this life is in his Sonne.

Vers.12. He which hath the Sonne, hath life, and hee which hath not the Sonne of God, hath not life.

Vers.13. [*And to conclude,*] these thinges haue I written vnto you that beleeue in the name of the Sonne of God, that ye may know that ye haue life eternall, and that ye may beleeue [i. *encrease in Faith,*] in the name of that Sonne of God.

Ch. *How can we haue life eternall now, that are so miserable, and so full of wants?*

Vers.14. *Joh.* And this is that assurance, that wee haue in him, that if wee aske anie thing according to his will, he heareth vs.

Ch. *How may we know that* GOD *graunteth our prayers, made according to his will?*

Vers.15. *Joh.* If we know that hee heareth [*that is, (as it were) to giue an eare to*

our

our prayers] whatsoeuer wee aske, we knowe that wee haue the petitions which we haue desired of him, [*though the things which we asked be not giuen vs in that measure, & maner and time, in which we asked them.*]

A signe of our prayers graunted, if God doo but heare them.

Ch. *Lette vs heare an example of those things which God will grant, when wee pray.*

Ioh. If a man see his brother sinne a sinne, that is not vnto death: [*that is which may be pardoned,*] lette him aske [*pardon in his behalfe,*] and he shal giue him life for them that sinne not vnto death: there is a sinne vnto death, [*after which necessarily damnation followeth, as the sin against the holie Ghost:*] I say not that thou shouldest pray for it. *Verse.* 16.

Ch. *But is not euerie sinne a sinne to death?*

Ioh. All vnrighteousnesse is Sinne, [*and therefore deserueth death:*] but there is a sinne not vnto death: [*namelie, that which is pardoned in Christ.*] *Verse.* 17.

Ch. *We feare least wee haue committed this sinne which is to death.*

Verse 18. *Ioh.* Wee know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one [*Sathan*] toucheth him not [i. *doth him no violence, or he cannot giue him a deadlie wound*]

Verse 19. We know that we are of God, and this whole world lieth in euill: [*that is, in seruitude vnder Sathan and sin*]

Ch. *How shew you that wee are of God?*

Verse 20. *Ioh.* We know that the Sonne of God is come, and hath giuen vs mind to know him that is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: this same is that very God and that eternall life.

Ch. *How may we keepe our selfe in God, and neuer commit the sin vnto death?*

Verse 21. *Ioh.* Little Children, keepe your selues from images, [*whether they bee of false Gods, or of the true God.*]

Psalme 15.

Iehoua. Dauid.

IEhoua! who shall dwell [*as Pilgrims dwell in tents*] in thy tabernacle, [*the Church militant?*] who shall rest in thy holy Mountaine, [*the kingdome of heauen?*] *Vers. 1.*

Ieho. Hee that walketh perfectlie, [*that is, he which leadeth the course of his life vprightlie.*] *Verse. 2. Sincerities of life, in righteousnesse and holinesse, a note of Gods child.*

Dau. Who is the vpright man?

Ieho. Hee that worketh righteousnesse [*according to the commandements of the second Table,*] and speaketh the truth in his heart [*or he thinketh, his heart and tongue agreeing.*]

Dau. By what notes may this vpright man bee knowen, and who is he?

Ieho. I. He that slandreth not with his tongue: II. nor doth hurt to his neighbour: III. nor receiueth a false report against his neighbour. *Vers. 3. Seuen notes of an vpright man.*

Verſ. 4. IV. In whoſe eyes a vile perſon, [*an vngodlie and vnrighteous man,*] is contemned, but hee honoreth them that feare God: V. Hee that hauing ſworne to his owne hinderance, changeth not.

Verſ. 5. VI. Hee that giueth not his monie to vſury, VII. neither taketh reward of the innocent.

Verſ. 6. *Dau: Are theſe notes vnfallible?*

Ieho. Hee that doth theſe thinges, ſhall neuer bee mooued, [*ſhall abide in Gods fauour for euer.*]

A

Briefe discourse, taken out of the writinges of Her. Zanchius.

Wherein the foresaid case of Conſcience is diſputed and reſolued

LONDON.
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1592.

Assertion. I.

Onelie the elect, and all of them; not onelie truelie may bee, but also are in that time which God hath appoynted them in this life, in deed assured of their Election to eternall life in Christ: and this is done not one way, but manie waies.

WEE say *that the Elect alone may be, & indeed are made sure of their election*: that so we may exclude the reprobate hipocrites: for considering they are not elected, they can neuer be truely perswaded that they are elected. I say truely: because it may come to passe that many in their owne thinking shall bee predestinate: yet in trueth they are not perswaded so: for they are deceaued. Wee haue an example in temporarie Christians, who thinke of themselues that they beleeue in Christ, but truelie

do

do not beleeue: for their Faith is in hi-
pocrisie: & for a time onelie. Where-
fore a true and certaine perswasion of
Election can neuer befall anie of the
reprobates: because the true perswasiō
1. Cor. 2. 10. of Heauenlie matters, commeth of the
Matth. 11. 27. holie Ghost which neuer perswadeth
any false matter. Wherefore, how can
reprobates bee perswaded that they are
elected? This considered, it is not a-
misse, that we attribute this perswasi-
on, (of which wee now speake) to the
elect alone. We add further, *that al the elect, not onely may be, but are in deede made sure of their Election*: which
must bee demonstratiuelie confirmed
against Schoole-men, and other our
aduersaries. We say, *this is done in the time appointed*; because the Elect,
before they bee called to Christ, are ne-
uer sure of their Election: nay, they ne-
uer thinke of it: as apeareth in Paul, be-
fore he was called, and in others. A-
gaine, in like maner after they haue
bene called, yet not presentlie are made
sure of their election: but some sooner,

some

some later? Laſtlie we adde, *what this is done manie waies*, what they are (if not perfectlie, yet in part I will afterward ſhew.) Now let vs come to the matter.

The Schoole-men demaund whether a man may be made ſure of his Election? And they determine that a man cannot, except it bee by diuine reuelation: becauſe *Predeſtination* is in god, & not in vs. And no mã knoweth the things of god, but the ſpirit of god: as no man knoweth the things of man, but the ſpirit of man which is in him: Againe, who knoweth the minde of the Lord? therefore (ſay they) ſome ſpeciall reuelation is needfull: if anie deſire to be certified, either of his own or of anie other mans predeſtination, their ſayings are not ſimplie to be diſliked: but in that meaning, in which they vnderſtand them, they are no way to be approoued. For they take a ſpeciall reuelation to be this, if God ſhall ſignifie and ſay expreſlie to anie, either by ſome Angell outwardlie, or by his ſpirite

1. *Cor.* 2. 16.

Rom. 12. 3. 4. *The Elect by the teſtimonie of the holy Ghoſt, are made ſure of their election.*

rite inwardlie, that hee is predestinate to life: after which sort, they hold that Paul and a few other Saintes had their Predestination reuealed to them. So they conclude, that, because euerie man hath not his Election reuealed to him after this manner, that all men cannot be assured of their Election. But they are deceaued, for God, not onely by this one maner which they spake off doth reueale his will & his counsels, but by many: for God reuealeth things, either by the inward inspiration of his spirit, or outwardly by his word: or both inwardly and outwardlie by inward and outward effectes. By his spirit hee did inspire his Prophetes, and open many things to come. And Christ said to his Apostles, as cõcerning the holie Ghost: he shall lead you into all truth. By his word hee spake vnto the Prophets, and in like maner, by his word he teacheth vs his will. Also by diuers effects, hee declareth either his mercy or his iustice, as it is knowen. The same must bee thought of the reuealing of his electi-

Ioh. 16.13.

on

out to witte, that GOD reuealeth the same to the Elect, by the holy Ghost, by the word, and by the most certaine effects of Predestination.

The first testimonie, by which God assureth vs of our election, is the inward testimonie of the spirit, of which the Apostle saith: *the spirit (of God) testifieth vnto our spirits, that we are the children of God.* Now what is it to be the sonne of God, but first of all to bee predestinated to be the child of God by adoption: and then to be made actually the sonne of God by faith: and lastly by the same spirit also, to be regenerate as Gods children are, and to put on the nature of the sonne of God, or rather the sonne of God himselfe, as the Apostle speaketh. Therefore the holy Ghost, whilest he inwardly beareth record vnto our spirits, that is to our mindes being inlightned by his light, that wee are the sonnes of God: most plainely reuealeth that wee were predestinate from all eternitie to adoption: for men are not made the sonnes

of God by faith, nor regenerate to bee the sonnes of God, nor put on Christ: except they be first of all predestinated to adoption. And there can be nothing more certaine then this testimony: for who better knoweth the things of God, his counsels and decrees then the spirit of GOD, which searcheth all things, yea the deepe things of GOD: therefore he can most truly reueale vnto euery one of vs, the certainty of our election. And he cannot deceiue vs in reuealing it: for he is the spirit of truth which can neither deceaue nor bee deceaued. If an Angell from Heauen should be sent to thee, as he was sent to Marie, and as hee spake vnto the Fathers, and should tell thee in the name of God, that thou wert elected to life euerlasting: wouldst not thou say that thou couldst not then doubt any longer of thy election? But so much the more certaine is the testimonie of the spirit, which beareth record vnto our spirit, that wee are the sonnes of God: by how much the holy Ghost dooth more

1. Cor. 2. 10.

Iob. 16. 13.

more knowe the things of God then any Angell: and can lesse deceiue then an Angell. And so much the more sure is this testimonie, considering it is not kept in the bodily eares, where it might soone vanish away, but in our minde and spirit: because the spirit beareth record to our spirit. Add further, that the holy Ghost neuer departeth from our spirit, but dwelleth in vs, abideth in vs, speaketh in vs, sheweth foorth his power in vs, prayeth in vs. Therefore the Apostle saith, that we haue receaued the spirit of adoptiõ, by which wee crie Abba Father: as though hee should say, this testimonie of the spirit is altogether so sure, by which hee beareth vs record that wee are the sonnes of God: that presentlie without doubting, we can call vpon GOD, and crie Abba Father. And all the Elect haue this testimonie, being made the sonnes of GOD by Faith, and being renewed by the holie Ghost: and ingrafted into Christ. For so the Apostle speaketh, if any man haue not the spirit of christ, he

Rom.8.15.
Gal.4.6.
Rom.8.9.

he is not his: therefore, whosoeuer is Christs, and is ingrafted into Christ, it is necessarie hee should haue the spirit of God. And whosoeuer haue receaued and doo enioy the spirit of Christ: to their mindes the same spirit beareth record, that they are the sonnes of god, and maketh them to crie Abba, Father. And it is certaine, that no man is renewed by the holie Ghost, which is not perswaded that God is his most mercifull and most louing Father: and therefore can cal vpon him as a Father. Therefore, although al mē in that they are assured by the certenty of faith, that God is their Father, and they are his sonnes, do not thereby argue and conclude that they are elected to eternall life: yet all men indeed haue thereby a sure testimony of their election to glorie: because if they be the sons of God, they are also heires of eternal life. This Testimonie I will briefliе comprise within this Demonstration: whosoeuer call vpon God, and in their hearties crie Abba Father, they are the sonnes

of

of God: and it is certeine that they thus crie by the Spirit of GOD. And they which are the sonnes of God, are also heires of eternal life, and they haue bin predestinate to adoption: therefore it must needes be, that all they which are perswaded, that they are the sonnes of God by the holie Ghost, are predestinate to eternall life, and must be perswaded of it. This is the first testimonie and the first way, by which God reuealeth to euerie Elect man his predestination: namely, by the holy ghost within our hearts, bearing record vnto vs, that we are the sonnes of GOD in Christ, and by Christ. And let this bee the first argument, also seruing to confirme our assertion.

Vers. 2. The elect out of the word of God, their conscience making the assumption, at length they may be certenlie perswaded of their predestination.

The second way by which God reuealeth to euerie man his predestination, is by his word. I meane not anie particular word, by which he doth declare to anie outwardly in priuate and special maner, & that in expres words, his action: but the generall word of the Gospell, by which Christ calleth all the

which beleeue in him, elect, both by himselfe and by his Apostles, as in the new Testament euerie where is most manifest. For although in particular propositions hee say not to thee or to him particularly, thou art elect to eternall life: yet by meanes of general propositions, hee doth aswell conclude in the heart of euerie one that beleeueth, that he is elected: as any man shall be able to conclude vnto particular men, that euery one of them is a liuing creature indued with reason by this generall proposition: *Euerie man is a reasonable creature indued with reason:* the assumptiõ being suppressed. Therfore after this maner dealeth God. He hath chosen all and euerie seuerall man whome hee was, to indue with Faith, to haue the euerlasting inheritance.

Furthermore, he publisheth it to all the Elect by the Apostles in this generall proposition, *that all the faithful are elect to eternall life*: the * assumption is concealed in the word of God. But when he giueth vs Faith, he maketh euery

**That whereby a man applies the generall promise to himselfe.*

uery one of vs to make an assumption by himselfe in his minde: but I am of the faithfull: for I find in my selfe that I truelie beleeue in Christ. Therefore who is it that maketh this conclusion for thee, that thou art predestinate to euerlasting life? euen GOD himselfe: the proposition being taken foorth of the Gospel, and the assumption proceedeth of the gift of Faith. But that indeede by which we properly attaine to the knowledge of the matter coteined in the conclusion, is the *middle tearme*, as they call it. Wherefore it is manifest, that God by the word of his Gospell, where he saith; *that all the Faithfull are elect*: dooth reueale to euerie faithfull man his owne predestination. Onely this one thing is to be required, that the Faithfull man hearing the vniuersall propositions, in his mind should make an assumption: But I am faithful by the gift and grace of God. And is not God said to haue reuealed to euerie man his special malediction in this generall proposition, *cursed is euerie one*

Deut.27.26. *that doth not continue in all things that are written in this book:* although he say to no man speciallie, thou art accurſed: for euery one doth make this aſſumption that he is accurſed: becauſe hee knoweth moſt certainlie that hee doth not continue in all things that are written in the book of the law. Therefore the Schoole-men are deceaued, when they ſay, it may bee that euerie man may be ſure of his election: namely, if God which is able, will reueale it to him: yet, that he doth onely reueale it to a very fewe as the Apoſtles: for God (as hath bin prooued and declared) euen by his word, in generall propoſitions dooth reueale to euerie man his Predeſtination: for what can bee more certaine then this demonſtration? whoſoeuer do truely beleeue in chriſt, they are elect to eternall life in Chriſt: but I truely beleeue in Chriſt: therfore I am elected. But ſome make an exception and ſay, that this were a demonſtration and that moſt certaine and euident, if a man might be able to knowe

that

that he were indued with true Faith in Christ: but here lieth all the difficulty. For many thinke that they truelie beleeue in Christ, whereas neuertheleſſe their Faith is hipocriticall and temporarie: as appeareth by the Euangeliſts.

Anſwer. Wee graunt that they which beleeue by ſuch a faith, which is in hipocriſie and onely laſteth for a time; that they are deceaued whilſt they thinke that they do truely beleeue, and yet doo not in deede: for they are like them which dreame that they are Kings, when as they are very beggers: but we ſay, that they which beleeue by a true faith, doo knowe whether they truely beleeue or no: and they are not deceiued when they ſay and think that they truely beleeue. For they are like vnto them, which handling a pretious ſtone, by reaſon that they are indued with ſenſe, knowe and ſay, that they handle it. And if no man might certainly know, whether he beleeued truly or not: why dooth the Apoſtle ſay,

They which do truelie beleeue, know that they beleeue.

2.Cor.13.65. *trie your selues whether you bee in the faith?* And if it be so, no man can euer certainely know, whether he be iustified: considering that they onely which truely beleeue, can be iustified. And if a man giuing credit to another mans words, dooth certainely know that he beleeueth him: how much more doth hee knowe it, which being indued with true faith by the holy Ghost, beleeueth the Gospell? In a word, godly writers haue proued against schoolemen, that they which are indued with true faith in Christ, cannot be ignorant of it. But (say they) no man is certaine of his perseuerance in faith: and therefore out of this vniuersall proposition, *He which beleeueth, namely, with a true and constant faith is elected to life*, no man can conclude that he is elected, by reason that all be it he may know, that he is indued with true faith, yet he cannot tell whether it shall bee perpetuall. This collection is absurde, & the learned haue fully proued, that true faith is perpetuall. And therefore, they which

certainely

certainly know, that they beleeue in a true faith, are also certaine, that the same their true faith shall neuer perish in this world: partly for the promise of God, *I will put my feare into their hearts, that they may neuer depart from me*: and partly for the praier of Christ, *I haue prayed for thee Peter, that this faith doo not faile.* Seeing it is so, it is very certaine, that God by his word, in which generallie he saith, that all the faithful are elect, dooth reueale to euery man his election: considering that the propolition taken out of the Gospell, is most certaine, and euery faithfull man may certainlie assume to himselfe, that he is endued with true faith in Christ.

Ier.32.40.

Luk.22.32.

The third way by which God reuealeth to euery one of vs his predestination, is by the effects of predestination, as well inward in vs, as outward: by which, as by certaine markes imprinted in vs, hee dooth seale vs to himselfe in Christ: and dooth so seale vs, that if wee shall giue diligent heede, wee may thereby

Vers.3. By the effects of predestination a man may gather his predestination.

thereby euidently perceaue, that we are set a part from the common sort of men, which is often called by the name of the world: that we are foreknowne for his sonnes, and loued in Christ, and predestinated to eternall life; yea, and that wee appertaine no longer to the world, but to that Citie which is aboue, that hath his foundation as the Apostle saith. And wee haue a two fould reason of this argument: one, because these effects (of which we speak, and which we will afterward handle) God worketh not in any, but his elect, as also afterward we will shew. Therefore by right a man may, by a true feeling and experience of these effects in himselfe, be assured of his particular election and predestination, to haue fellowship with Christ in all his graces. For of predestination (as Augustine witnesseth) be a preparation to the blessings of God, by which most certainly they are made free, whosoeuer are made free: therefore, whosoeuer feeleth himselfe freed through these graces

Heb. 11. 10.

The effects of predestination which are in vs, are like seales imprinting the Image of Goddes election in vs.

ees of God, may bee assured and certified of his predestination. The other reason is, that these effects are not onely the effects simplie of predestination, but also such effects they are, that they may also be seales of it: namely in printing in vs a liuely forme and image of God, foreknowing vs, louing vs, electing vs. And therefore, albeit wee cannot see the purpose, the foreknowledge, the election and predestination of GOD as concerning our selues, in GOD himselfe foreknowing, willing, and electing vs: yet wee may beholde in our selues some sure representations of all these imprinted, and euen stamped in vs by the word: and so by the beholding of these formes and impressions in our selues, wee shall easily bee brought to the knowledg of those patternes (as it were) which are in the lord himselfe. The matter (by reason it is verie good and comfortable) may bee declared by a similitude: GOD is like vnto the sunne in regard of vs: the sun when it shineth vpon vs, & after a sort

looketh

looketh vs in the face, it dooth after such a sort imprint an image of his light in our eyes, that we also in like maner being made partakers of his light, may looke againe vpon the sunne it selfe, & vpon his light: for the light of the sun, and his beames being sent down vpon vs, are beaten back and reflected againe towards the sun. So in like maner the foreknowledge of God by which hee hath and would acknowledg vs for his from all extremity: it alwaies resteth in God, and cannot of it selfe bee perceaued of vs. But yet whilst God dooth acknowledge vs for his, he dooth portrait in vs his elect, a certaine forme and image of his foreknowledge: by which hee maketh vs, renouncing all other Gods, to acknowledge him for our only true God. Thus it commeth to passe, that through this true knowledge of God which he vouchsafeth vs, and by which we doo acknowledge God for our God and Father: wee may after a sort behold in God himselfe his foreknowledge, by which hee hath foreknowne

knowne vs for his ſonnes. For firſt of al, God dooth acknowledge vs for his, and then the elect being made partakers of this his light and knowledg, he cauſeth vs in like maner to acknowledge him. To this purpoſe ſerueth that which our Sauiour Chriſt ſaith: firſt, (ſaith hee) I know my ſheepe, after he addeth, and againe, I am knowne of mine. As though he ſhould ſay, whiles I acknowledge them for my ſheepe, I make them by meanes of this my light and knowledge, that they alſo can acknowledg me for their Paſtor. So the Apoſtle ſayth to the Galathians: when ye ſhal know God, or rather are knowen of him: hee teacheth therefore, that God knew the Galathians, becauſe he had firſt acknowledged them for his, in his eternall Predeſtination: And by giuing vnto them this his wiſdome, hee made them acknowledge the true God, for their God. The ſame may be ſaid of the loue of God, by which hee loued vs in Chriſt to euerlaſting life, before the foundation of the worlde:

Ioh. 10.14.

*Gal.*4.9.

God

GOD by louing vs dooth print in our hearts the Image of his loue, by which wee may loue him againe from our hearts: and as it were by the reflection of the sunne beames sent downe into our heartes, wee may bee prouoked to loue againe. For the loue of God to vs being eternal, & causing eternal life, begetteth in the time appoynted a certain loue in vs, seruing for his eternall glorie. And to this purpose is that of S. Iohn *not that we first loued God, but because hee first loued vs*. As though hee had said, therefore wee loue God, because he first, that is, before the foundation of the world louing vs in Christ, by the ingrauing of his loue in our hearts, causeth vs to loue him again as a Father. So loue is said, (to wit, that loue by which wee loue God) to be of God: that is to proceed of the loue of God towardes vs. And Paul writeth, that the loue of god, (namely, that loue by which hee loued vs) to bee shed in our heartes by the holie Ghost which is giuē vs: And by this shedding of the

1. Ioh. 4. 10.

1. Ioh. 4. 7. Rom. 5. 5.

loue

loue of God in our hearts, it commeth to passe that loue is also wrought in our hearts towardes God. And therefore by that sound loue by which we feele our selues to loue God: wee are made to know how great that loue of God is, by which hee loued vs from all eternitie in Christ. And what is that loue else but predestination?

In like maner, election by which hee singled vs from the rest of the world in Christ, that wee might bee holy before him; begets in vs a certaine image euen of God himself, that is, another election, by which we renouncing al other Gods which are worshipped in the world, make our choyse of this our true God Iehouah to bee our God, that he may be alwaies before our eyes, hee which sanctifieth vs, and the author of our whole saluation. Wherfore, through this constant election which is in vs, we perceiue, that that election which is in God as concerning vs, is firme and sure: not onely as wee gather the cause by the effect, but also

as wee gather the patterne by the picture: like as by the similitude of the forme of a seale fashioned in waxe, we doo easily vnderstand what is the very forme and fashion of the seale. Therefore it is manifest, that it is the maner of God by the effects of his election and predestination imprinted in vs, to reueale to euery one of vs his owne election & predestination: And that two waies, both because there are certaine effectes of predestination, and by the effects, the causes are knowen: and also because there are certain liuely types of Gods fore-knowledg and election, by which wee are sealed vp vnto God.

Nowe by the imprinting of these formes and types in vs, as the seale is in waxe: the verie first patterns themselues are knowen what they are.

Furthermore, that there is no man elected to eternall life, which shall not bee sealed vppe in the time appoynted with these marks of Gods election: It is manifest out of these places of scripture, which treate of election and predestination.

destination. The Apostle teacheth, *that we were elected, that we might be holie & without blame.* Also he teacheth, that all they whome God hath predestinated, are likewise called and iustified, and by consequent indued with Fayth and knowledge of GOD, by which they take him for their Father: with loue also, wherewith they loue him as a Father: Also with a good wil and constant purpose, by which they desire constantlie his glorie. Agayne, he saith in an other place, *the foundation standeth sure, hauing this seale* (in respect of God) *the Lord knoweth who are his.* Now in respect of vs, he putteth downe another seale, saying: *let him depart from iniquity which calleth vpon the name of the Lord:* for with this marke, all the elect are branded. They call vpon the name of the Lord, and depart from iniquitie: seeking after holinesse & a good conscience. And this is that sealing which is so often mentioned in the Scriptures. As when in the Apocalipse it is saide, that an in-

Ephes. 1. 4. *Rom.* 8. 30.

2. *Tim.* 2. 19.

Apoc. 7. 3.

numerable multitude was ſealed to the Lord. For, like as the father ſealed Ieſus Chriſt as he was man and Mediator; ſo alſo the reſt of his children he hath ſealed, and dooth daylie ſeale with ſure notes & ſeales to diſtinguiſh them frō other men, and the children of this age. For God is ſayd to haue annoynted vs, and ſealed vs, and giuen vs the earneſt of his Spirit in our hearts. And againe, to haue ſealed vs with the holie Spirit of promiſe, and that to the day of redemption. As it is eaſie to diſcerne a right ſeale from a counterfeite, ſo the true ſoules of GOD (by the ſealing of the Spirit) are diſtinguiſhed from Hipocrites, and lawfull Children, from baſtards.

Iob. 6.27.

2. Cor. 1.21.

Eph. 1.13. & 4.30.

The chiefe effects of predeſtination by which the elect are diſcerned from the reprobate.

It remaineth, that we ſhould declare ſome effectes of Predeſtination; by which, as by markes and ſeales, the elect may bee diſcerned from Reprobates. The firſt effect of Predeſtination, is Chriſt himſelfe; as he is a Mediator and a Sauiour, dwelling in our hearts by his holy Spirit. For, as wee

are

are elected in him, and by him redeemed; so by the sprinkling of his blood, we are clensed and sealed: and by his dwelling in vs quickned: (for he is our life, and that eternall) and therefore we are seuered from Reprobates which alwaies remaine in death, as in the holie Scriptures we are taught. We say that this is the first effect of Predestination, because we can enioy none of the gifts of God, either of election, vocation, or iustificatiō, except in Christ, and by Christ. For he hath powred out all the effectes of Predestination into vs. In that therefore, euerie elect faithfull man feeleth Christ to dwel in him, and to quicken him; he hath a seale in himselfe, by which he may know that he was elected to euerlasting life in the same Christ: A part and beginning of which life, is this spirituall life, by which we now liue to God. And as euery man knoweth himselfe to be the sonne of GOD in Christ, because hee calleth vpon God from his heart as a father: so he may conclude, that he is

predestinated to be the son of God for Christs cause: and that by this first note the faythfull may knowe, that they are elect to eternall life: the Apostle sheweth, *know ye not*, (saith hee) *your selues, that Iesus Christ is in you, except ye be Reprobates?* And no doubt a Type of this kinde of sealing, was that sealing which was done in Ægipt, by the blood of the Lambe namelie, when the houses of the Israelites were sprinkeled with this blood, that they might bee discerned from the houses of the AEgiptians: and so be passed ouer vntouched of the Angell. And by Christ as by the chiefe effect: yea & the cause too of all the effects which follow all other effects of Predestination are put into vs, and wee are sealed with them.

2. Cor. 13. 5.

Rom. 8. 30.

The Apostle nameth three principals, our calling, (to wit, effectuall) our Iustification and glorification. This third effecte, wee shall optaine in the life to come, the two first in this life. And to these two may very well be referred al other, which we receaue in this life by

Christ

Christ, with the effectuall calling, wee ioyne a sound hearing of the word of God, and the vnderstanding of it, accompained with great & constant delight and ioy: faith also & a true knowledge of the dietie, humanitie & office of Christ. Vnto iustification, we refer a perswasion of the remission of our sins by Christ (for by this we are iustified:) and regeneration too, or sanctification, & renouation of life, a good conscience, loue not faigned, a pure heart & cleane, patience in aduersity, & boasting in tribulation, all good works and fruites of the spirit: add hereunto the crosse it self, which wee beare for the truth of the Gospell: wherefore, whosoeuer feeleth that he is effectually called, that he doth willingly heare the word, that he doth beleeue the Gospell, that hee is sure of the remission of his sinnes, that he burneth with true loue to his neighbour, that hee is bent to euery good worke: hee cannot but must needs bee perswaded of his election: for God onely doth communicate these vnto the Electe.

III

Therefore it is plaine, that the elect are confirmed in the assurance of their Election, by the effectes of Predestination: and that there is a threefold way, by which God reuealeth to euery man his Predestination.

III

The weaknes of our faith as touching our eternal election, by what stayes it may be held vp.

But if any shall take an occasion the rather of doubting of his election, then of confirming himselfe in it, of that which hath been spoken as concerning the fruites of the spirit, and the effects of predestination: and that peraduenture because hee can feele in himselfe few and very weake fruites of regeneration and election: yet let him not bee discouraged, neither let him doubt of his election: but let him vnderset himselfe with these propps. First of all, if euer he truly felt in himselfe that testimonie of the spirit (which before I mentioned) namely that he is the sonne of God: let him knowe vndoubtedly, that he is such a one, and therefore elected to eternall life. For the holy Ghost neuer beareth record, or perswadeth a man of that which is false, for hee is the

the ſpirit of truth. And they are not the ſonnes of GOD, except they haue been predeſtinate (as the Apoſtle ſaith) to adoption by Chriſt: and none that is the Sonne of God and a man elected, can be made a reprobate, and the child of the diuell. Therefore, albeit he feele in himſelfe both few and feeble effects of regeneration, yet let him not doubt of his election: otherwiſe hee ſhall diſgrace the teſtimony which he hath receaued of the holy Ghoſt, yea and that too which as yet he enioyeth: although peraduenture by reaſon that his minde is troubled by euill affections, that teſtimony of the holy ſpirit can ſcarſe be heard in him. For the true teſtimony of our adoption by the holy Ghoſt, being once giuen vnto our ſpirit, laſteth for euer: although it is otherwhiles heard more plainely, and at other times is more ſlenderly and ſcarce perceiued. But how (ſay you) may I know, whether that teſtimony dooth proceede from the holy Ghoſt, and therefore whether it be a true and

Ioh.16.13.

Ephe.1.5.

How a man may know whether the teſtimonie which is giuen of the ſpirit, be of the ſpirit or not.

certaine testimony. I answer first by the perswasion: secondly by the maner of the perswasion: lastly by the effects of this testimony and perswasion. For the first, the holy Ghost dooth not simply say it, but dooth perswade with vs, that we are the Sonnes of GOD: and no flesh can doo this. Againe, he perswades vs, by reasons drawne, not from our workes, or from anie worthinesse in vs but from the alone goodnesse of GOD the Father, and grace of Christ. In this maner the Diuell will neuer perswade anie. Lastlie, the perswasion of the holie ghost is full of power, for they which are perswaded that they are the sonnes of GOD, cannot but needs must call him Abba Father, and in regard of loue to him doo hate sin, and whatsoeuer is disagreeing to his will: and on the contrary, they haue a sound and a hartie desire to do his will. If at anie time thou hast felt in thy selfe any such testimony, perswade thy selfe, it was the testimony of the holy ghost: and that verie true and certeine too: &

therefore

therefore that thou art the Child of God, and predestinate to eternall life. This is the first proppe by which wee must vnderstand that weake beliefe wee haue of our certaine election to eternal life. Againe, hold this without wauering whosoeuer thou art, that art tempted to doubt of thy election: euen as nothing is required at our handes to work our election, (for god chose vs of his onely meere goodnesse) so, that we may truelie know whether we be elect or not: this one thing shall be sufficient, namely; if wee shall attaine to the certaine knowledge of this, that we are in Christ, and partakers of him: for, hee that is now ingrafted in Christ, and is iustified, it cannot be, but that hee was elected in Christ, before the foundation of the world. And that we may be in Christ, Faith is both required, and is sufficient: not perfect Faith, but true Faith, though it bee so little, that it bee like a graine of mustard seede, and feeble like a young borne Babe, and that sore diseased too. Nowe that Faith, 2.

which

which is a liuelie & a true faith lasteth alwaies, as hath beene before declared, neither can it at any time altogether faile. And so it commeth to passe, that they which once haue been truely engrafted into Christ, remaine alwaies & continue in him, according to that saying. All that my Father giueth me, shall come to me: & he which cõmeth vnto me I wil not cast forth. That is true no doubt, that looke how much the Faith is more perfect, so much the greater power it hath, to knit vs more & more to Christ: and therefore wee must alwaies endeuear to encrease in Faith. Yet for all that, this is most certaine, one little sparkle of true faith, is sufficient to engarft vs into Christ. And for that cause, wee must in no wise doubt of our engrafting into christ, & of our election too: by reason of the weakenesse of Faith: & the small and slender fruits it bringeth out.

Whereby a mã may know whether his faith be a true faith or not.

But how shall I certainlie know (say you) whether my faith bee a true and liuely Faith, or not? Out of the same gronnds,

grounds, frō whence the Testimonie of our adoption is perceyued. First of all, if you shall truelie feele, that you are perſwaded of the truth of the Goſpell, yea & that all your ſins are pardoned you for Chriſt, & you receaued to fauour. Againe, if you ſee that this perſwaſion is grounded not vpon anie merites of yours, but on the ſole goodneſſe of God, and grace of Chriſt.

Laſtly, if you feele ſuch a confidence to approach vnto, and call vpon the Father, and ſuch a loue towards him and his Sonne Ieſus Chriſt, that yee doo hate and deteſt whatſoeuer is againſt his glory (as all ſinne is) and on the contrary, be caried away with a deſire to doo thoſe things which ſerue for the aduauncing of his glory: and therefore that you loue all thoſe, which deſire and ſeeke the ſame, as the brethren and friends of Chriſt. For theſe be the effects which can neuer be ſeuered from true faith. And this is the diſpoſition of true faith: therefore as long as thou feeleſt theſe effects in thy ſelfe, albeit very ſlender and greatly languiſhing:

shing: yet assure thy self thou art endued with true faith, although it be weak, & therfore thou art in Christ, yea & in Christ elected too. Wherefore thou must not doubt of thy saluation and election, by reason of thy dayly slips, proceeding frō thy weakenes of faith, no not for hainous crimes: like as neither Dauid for his adultery & murder, nor Peter for his three fold deniall, did despaire of their election: which appeareth, in that being plunged in the very gulfes of their temptations, they held fast their faith as an anker, and called vpon God. This is the second proppe. Lastly, in no wise we must forget, namely that our election is certaine and immutable: and therefore, as it is done without respect of any workes of ours: so in like sort, it can neuer be changed by any of our euill deserts. For as it first proceeded from the onely free purpose of GOD: so it is grounded thereon. True it is, we prouoke Gods wrath against vs by our sinnes, and neither will God let them escape vnpunished, but he chastiseth vs by diuerse, both inward

ward and outward scourges: as may appeare in Dauid aboue all other. Yet for all that, it is his good pleasure, that for his goodnes sake and truth, for the obedience of Christ, that his purpose should remaine sure, and our election. So it commeth to passe, that he giueth vs repentance anew, to raise vs vp, and to receiue vs to fauour. Therefore, although for the present, thou feelest thy selfe to be of weake faith, and to haue fallen to diuers sinnes: yet whereas heretofore thou hast had many and euident testimonies of thy election, as the testimony of the holy Ghost, and the testimony taken from Faith, and the effects of Faith: at this present assuredly thou canst not doubt of thy election, for thy sinnes committed, but thou shalt much derogate from this free election, and also from the testimonies of thy election heretofore enioyed, yea and those which yet thou enioyest. For if thy sinnes displease thee, and thou desirest to liue without blame, onely for that thy sinnes displease

pleaſe thee: why now thou haſt a new teſtimony of thy election: for ſuch repentance as this is, is onely proper vnto the elect. Therefore, by theſe three proppes wee muſt vphold our faith, as touching euery ones particular election. And thus much as concerning the certainty, with the which euery man muſt be perſwaded that hee is elected in Chriſt to eternall life, before the foundation of the world.

After-

Assertion. II.

Whosoeuer are predestinate to the end, they are also predestinate to the meanes without which they cannot attaine to the end: and therefore as the elect necessarilie at length doo come vnto the end, by reason of the certaintie of their election; so also by reason of the same certaintie, it is necessarie that they should bee traced through those meanes which tend to the same end.

WEe must mark the end to which we are predestinate, and to which wee say that one day we shal be brought: for there is a double end of our election: the one concerneth the elect themselues, namely their glorification, or their eternall life and glory in heauen. Of which is spoken *Rom. 8.* The other concerneth God *The end of our predestination.*

God himselfe which chuseth, namely, the glory of God: that is, that the glory of his grace may bee knowne, and eternally made manifest, of which is mention made *Ephes.* 1. Both of them are so coupled together, that whosoeuer are præelected to the first, are also predestinate to the latter, and the latter followeth of the former. For the morowe shall be made partakers of the grace of GOD, and the heauenly glory: so much also more and more shall the glory of God be made manifest in vs. But because the end which concerneth GOD is almost all one in the reprobation of the wicked, and in the predestination of the Saints: namely, that as by the saluation of these which proceedeth of his meere goodnes, the glory of his grace is made manifest: so also by the iust damnation of the other, the glory of his diuine iustice may be made knowne to all: Neuertheless, considering that the end, to which the elect shall attaine, is far diuers from that (for it is eternall life) vn-

to

to which the reprobates are appoynted (for that is eternall death:) therefore the end of which wee treate in this assertion, is our eternall glorification and euerlasting life in Heauen.

Let vs now see in the second place, what are those meanes, by which the elect are brought vnto this end: and therefore to which meanes we holde, that all are predestinate whosoeuer are predestinate to the end? And they are of two sortes, some of them are so necessarie vnto all, that without them no man simplie can attaine vnto eternall life and glory: and they are Christ, as he is mediator and high Priest, and his obedience and Iustice (for without Christ no man can be saued:) also our effectuall calling to Christ by the holy Ghost: and that which followeth this, is our iustification, yea and our regeneration too. For these foure, predestination, vocation, iustification and glorification, are so linked together, that it is not possible to seuer the one from the other. And therefore no man can bee

The meanes to which wee are predestinate, how many they be, and which.

glorified, which is not iustified, and no man can be iustified, which is not effectually called, as also no man can bee effectually called which is not predestinate: therefore without these, not so much as children and infants can bee brought to this ende of eternall glorie. And therfore cuē al the elect infants are inwardly, in a certaine peculier maner, by the holy Ghost, called, and iustified, and glorified. Now there are some certaine meanes annexed vnto these, which albeit they haue no place in infants, by reason of their age, yet they belong to all other elect, howsoeuer they are found in some more plenteous and liuely, and in other some more slender and weake. As namely, a liuely faith, the hearing of the word, a detestation of sinne, the loue of righteousnes, patience in aduersitie, a care to doo good works (& such like) al which the Apostle cōprehendeth vnder the name of good works; when he saith, *that we are created*, that is, borne a new in Christ *vnto good workes, which GOD*

Eph. 2. 9. 20.

hath

hath prepared, that wee might walke in them, that is, that wee might leade our liues in them, and ſo walking at length might come to eternal life: for without them, we cannot come to eternall glory; but by them GOD traileth vs thether. Therefore we ſay, that all which are elect to that ende, are alſo predeſtinate to the ſame meanes. For predeſtination is not onely of the end, but alſo of the meanes which concerne the ende, and all, as well the ende as the meanes are the effects of predeſtination. And therefore it is very true which Auguſtine ſaith: predeſtination (ſaith he) is a preparation to the graces of God, by which they in deed are freed, whoſoeuer are freed.

The firſt benefite of God, predeſtinating vs, is Chriſt.

Therfore, the firſt gift of God (that we may briefely conſider the effects of predeſtination) prepared for all the elect, without which they can in no wiſe come to the end: and therfore the *firſt effect of predeſtination is our Lord Ieſus, with his obedience, merites, death, reſurrection, glorie: namely, in*

that respect hee is made mediator betweene God the father and vs, and the head of all the elect. And therefore, in as much as he is such a one, he is also the cause of all other graces and benefits, which come vnto vs by the free predestination of God. For the effects of predestination are so ordred among themselues, that the first, which goe before, are the causes efficient, or (if wee will so speake) the materiall causes of the latter, and those that follow. Therefore, seeing Christ is the first effect of predestination, he is also the cause of all other effects, by whome wee are made partakers of them. The Apostle therefore doth very well to the Ephesians: In the first place (saith hee) wee are elected in Christ, namely as in the head, to be his mebers. Secondly, he writeth that we are predestinate to adoption by Christ, namely to obtaine it, for wee are adopted into the Sonnes of God in Christ, the first begotten sonne of God, and by making vs partakers of his sonneship, we are re-

Eph. 1. v. 4. &c

ally made the ſonnes of God: yea, and wee are alſo indewed with his ſpirit too, that wee might bee borne anew. Thirdly, (he ſaith) we are made acceptable and beloued vnto the father, and his beloued ſonne, namely, Chriſt. Fourthly, that wee haue our redemption in the ſame Chriſt, by his bloud, and haue obtained remiſsion of ſinnes, and all wiſdome and vnderſtanding. Fiftly, that in the ſame Chriſt, all things are reconciled, as well in Heauen, as in earth. In a word, the Apoſtle ſheweth there (as alſo elſe where) that whatſoeuer benefits we do, or ſhal hereafter obtaine, counting from our eternal election, euen vnto our glorification: al thoſe wee now doe, and ſhall obtaine hereafter, in Chriſt, and by Chriſt. Therfore, whoſoeuer are elected to eternall life, beſides this that they are elected in Chriſt, they are alſo predeſtinate to Chriſt, that is, to haue fellowſhip with him, that they may by him enioy al other benefits. *The ſecōd beneſit of God and effect of our predeſtination,*

Gal. 4. 5. 6.

2. Tim. 1. 9. Rom. 8. 9. 30. *is our effectuall calling to Christ, and to his Gospell, in which the elect are onely called:* Because it is by the purpose and grace of God, which is giuen vs in Christ: And an effectuall calling is knowen by the effects, two of which proceede directly from it: a hartie kind of hearing the worde, and the conceiuing of it with a very great, constant, and continuall delight, and a true, and sure beliefe of the word of the Gospel. Ioh. 8. 9. 47. Thence it is that Christ saith, *who is of God* (saith he) namely, by election and effectuall calling, *heareth the worde of God*, verye willingly, and from his heart, & that continually: but ye heare not, because ye are not of God. And this calling is wrought not onely of the preaching of the word (as it is in al that be of yeares) but also (and that chiefly) with the inward inspiration of the holy Ghost, whiles that the Father draweth them by his spirite, whom hee will haue to come to Christ: Which also was said to be done in infants. For this calling is the beginning of saluation e-

uen

uen in this life: and therefore it is the Apostles manner, in the beginning of his Epistles, to make mention of this calling, naming all the faithfull *The Saintes called:* Therefore it must needs bee, that all they which are elected in Christ, must also at length effectuallye be called and drawen to Christ. *After an effectual calling followeth Faith, the third effect of predestination, which is saide to be peculiar unto the elect:* And without which (as the Apostle saith) it is not possible to please God. *For by it we are engrafted into Christ, and are made the members of Christ, and without Faith no man can bee saued.*

Rom. 1. ℣. 7.
1. *Cor.* 1. ℣. 2.
3
Tit. 1. ℣. 1.
Heb. 11. ℣. 6.

And that this is an effecte of Predestination the Apostle plainely sheweth, whē he sayth, that he had obtained mercye (namely in Gods eternall predestination) that hee might beleeue. Wherefore, whosoeeer are predestinate to obtain eternall life in Christ and by christ, they are also elect to haue the very gift of faith. Therefore it must needes bee, that at length they shall be-

1 *Cor.* 7. ℣. 25.

4 leeue in Christ. *The fourth benefite is Iustification, that is, a free pardonning of our sinnes, and the imputation of the righteousnes of Christ, for it followeth Faith: because whosoeuer are endewed with true faith in Christ, are also iustified.* And that iustification is an effect of predestination: the Apostle sheweth when he putteth it after calling, before which he setteth predestination. And when hee saith, that wee are elect in Christ, that wee might bee holy, and without spot or blame in the presence of God: and that this is not done while wee are in this world, but by the pardonning of all our faults, and by the imputation of his perfect obedience. Wherefore, it must needes be, that all the elect shall be iustified, and be taken for most pure and without blame in

Rom. 8. v. 30.
Eph. 1. v. 4.

5 Gods presence. *With iustification is ioined regeneration, and sanctification by the holy Ghost: namely, whiles we are made new creatures by him, & the sons of God to: not onely by adoption, but also by regeneration.* For when Christ

iustifieth

iuſtifieth vs, he doth not onely forgiue vs our vnrighteouſnes, and impute his righteouſnes to vs, but alſo hee taketh from vs our ſtony heart and giueth vs a fleſhy heart of his owne: and he ſtrippeth vs of our old man, and puts on his new man. Laſtlye, hee taketh away the corruption of our nature, and makes vs partakers of his diuine nature: and ſo in deede, of the ſonnes of men he makes vs the ſonnes of God, and his brethren. Therefore it is ſaid, that we are predeſtinated to adoption by Ieſus Chriſt and elect, that we may bee holy without blame, and that which is borne of the ſpirite, is called ſpirite. Therefore the elected to eternall life, muſt needs be begotten anew to bee the ſonnes of God, and bee made partakers of the the diuine nature, and bee a new creature in Chriſt. *Heere iſſueth the firſt effect of predeſtination, which is heedfully to be regarded: the loue of righteouſnes, and the deteſtation of ſinne. For in regeneration, the affections are principally chaunged.* Namely, the affections

Eph. 1.C. 4. 5. *Ioh.* 3. V. 6.

6

of

of the corrupt nature and flesh, into the affections of the diuine nature and spirite. Hence it is, that the Apostle saith, that they which are borne a newe, doe walke according to the spirite, and not after the flesh: and not to sauour the things of the flesh, but the things of the spirite. And the chiefe affections of the flesh, are the loue of sinne, that is, the concupiscence of the flesh: and contrariwise the hatred of righteousnes, and the law of God, which are not of the Father but of the world. Therefore the chiefe affections of regeneratiō and the spirit, are the loue of righteousnes, and of the lawe of God, and the hatred of sinne. For that which is spoken chiefely of Christ: Thou hast loued righteousnesse and hated iniquitye: is to bee vnderstood of all the members of Christ, endewed with his spirite, because it is truely accomplished in them. Hence it is, that *Dauid* who in himself did represent the dispositiō of al the regenerat, said of himself. *I haue loued thy law, thy law is in the middle of my hart,*

Rom. 8. v. 1. & 5.

Psal. 45. v. 8.

Psal. 119. 113.

I haue hated al the workers of iniquity, I will not sitte with the wicked. Also *Paul, I am delighted* (saith hee) *in the law of God, according to the inner man:* That is, in as much as I am born anew. And no man doubteth, but that both these affections, are the effects of predestination, except he be ignorant that all these are the gifts of God: which as in time he bestoweth on his, so also hee hath decreed to bestow them on them before the foundation of the worlde. *And from these two affections, being the first fruites of regeneration, ariseth a care and endeuour to do good works, that is, to flie sin, and to fulfill the lawe of god: which is the seuenth effect of predestination.* For he which hateth any thing from his heart, hee taketh heede of it as much as hee can, and hee flieth from it, and eschewеth it: and on the contrary, hee which loueth any thing from his heart, that also he seeketh after, and endeuoureth himselfe to the compassing of it. Therefore the Apostle *Iohn*, maketh this a chiefe difference,

& 40. v. 9. & 101. v. 3. & 26. v. 5.

Rom. 7. v. 22.

1. *Ioh.* 3. v. 7.

rence, betweene the sonnes of God and the children of the diuell, that is, betweene them that are borne anew, and them that are not borne anew: that the children of God both loue and doe righteousnes, and the children of the diuell loue sinne, and doe it: as also the diuell sinned from the beginning, and Christ came to dissolue the workes of the diuell, namely, in his elect, for in the reprobat he leaueth them vntouched, because they are not giuen him of the father to be purged, borne anewe, and saued. Therfore seeing Christ was before ordained and predestinat to the doing of all these works, and that there is no good wrought in vs, which was not prouided for vs in Christ from all eternity: it is a cleare case, that the care also of doing good workes, is an effect of predestination. And the Apostle plainely teacheth it, when he saith that wee were created in Christ to good works, which God hath prepared that we might walke in them. To this purpose serueth that which the Apostle

Eph. 2. 10.

deliuereth

deliuereth of *loue not vnfaigned*, to which he sheweth, that we were elect and of *a good conscience*: which hee makes the inseperable companion of the Faith of the elect. Lastly, of *a pure heart*, which he ascribeth to the elect, considering the vnfaithfull haue nothing cleane in them, and that their minde and conscience is defiled. Now that this care to doo good works, is necessary in all the elect, *Peter* sheweth it, when he bids vs endeuour to make our election and calling sure by good workes, as some copies haue it. But to whome shall we make it sure? not vnto God, (for it was sure vnto him before the foundation of the world) but vnto our selues, and to our neighbors. And this is one of the chiefest vses of good works, that by them, not as by causes, but as by effects of predestination and faith, both wee, and also our neighbours are certified of our election, and of our saluation too. Furthermore, considering whiles we haue a care to glorify God, to do good works

Eph. 1. ℣. 4. 1. *Tim.* 1. ℣. 19

Tit. 1. 15.

2. *Pet.* 1. ℣. 10.

and

and we will not be conformable to the world in the wickednesse of it, neither submit our selues to our flesh & Satan: the flesh, the world and Satan, doo perpetuallie warre against vs: and therewithal it commeth to passe, they being most valiant enemies, that eyther wee are ouercome, or at the least in fighting are foyled.

And therefore wee are constrained to flie vnto the Lord, and to craue his assistance: *therefore the eyght effect of our predestination is the calling vpon God, that in this fight he would giue vs ayde against the Diuell, the world and the flesh.* For this is the propertie of the Spirit, which the elect haue to stir them vp to prayer: for the spirit it selfe maketh request for vs, *with groanings which cannot be vttered*: that is to say, it mooueth vs to make request. And because we are Sonnes, God hath sent the spirite of his sonne into our hearts, crying Abba Father. And GOD biddeth vs call vpon him in the day of tribulation, promising to heare vs. From

Rom 8. v. 26.
Gal 4. v. 6.
Psal. 50. v. 15.

these

theſe proceedeth *the ninth effect of predeſtination: namelie, a perpetuall repentance for our daylie ſlips, & a continuall deſire to bee bettered in godlineſſe.* So that alſo, for this cauſe chiefelie, wee hartilie deſire to bee diſſolued out of this world, & to be with Chriſt, for this end, that wee might ſinne no more. For this is a thing proper to the elect of God euen now borne a new: as wee may ſee in the Apoſtle, who ſpeaketh thus in the name of all the regenerate: O miſerable man that I am, who ſhall deliuer mee from the bodie of this death. And againe, I deſire to bee diſſolued and to bee with Chriſt. 9

Rom 7. 27. *Phil* 1. 9. 23.

From this ninth effect proceedeth the tenth, namely, a deſire that Chriſt may come, and make an ende of all our miſeries and ſinnes, and perfectlie reſtore his owne kingdome. That this is proper to the elect, the Apoſtle ſheweth, when hee ſaieth, that they loue the comming of the Lord: and Iohn bringeth in the ſpouſe of Chriſt crying, *come Lord Ieſu, come quicklie.* Yea, and 10

2. *Tim.* 4. 8.

Apoc. 22. 17. 20.

and Christ himselfe hath taught vs to pray: *Let thy Kingdome come.* And because that they which pray on this wise, are also heard according to gods promise: *In the day of tribulation call vpon mee, and I will heare thee*: thence appeareth the eleuenth effect of Predestination, true patience, that is, not onlie true comfort, but also a reioycing in aduersitie: as the Apostle describeth it. And therefore a certaine taking vp of courage, and recouerie of strength against his enemies: whereby it commeth to passe, that *all thinges turne to the saluation of the elect.* For the elect, albeit they be often beaten down in fight, yet because Christ speedelie sendeth ayde from heauen vnto them, they rise vp courageouslie, and begin againe the fight, against sinne, and the Diuell, and all other the enemies of Christ: and they *fight so long, till they be made conquerers, and are assured of the victorie, and of the crowne*: which assurance also is an effect of Predestination giuen to all the Elect. For

Mat. 6. v. 10.

Psal. 50. v. 15.

Rom. 5. v. 3. & 8. v. 28.

what

what (saith the Apostle) shall we say to 12
these things? If God bee on our sides, *Rom.*8. 31.
who can be against vs? Therefore our *Mat.*24.ꝟ.24.
Lord Iesus teacheth, that the elect cannot be seduced, and so perish, no not by the comming of antichrist, and his miracles. And *lastly, hence appeareth that last effect of predestination, which wee can obtaine in this life, the gift of perseuerance*, vnto the end, in faith and a true confession of Christ, ioyned with a manifest care to liue a godly life, and a desire to glorifie him. For this gift is bestowed vpon al the elect, as the Lord promiseth by Ieremie: I will put my feare into their hearts, that they may not depart from me. And when they shal come to the end of their liues, they shal be receyued into the heauenly glory, vntill such time, as their bodies also being raised vp, they may take ful possession of eternal life. Thus we see that it is very certaine, that those which are elected to eternall life, are also predestinated to vse those meanes, by which,

13

Ier. 32.ꝟ. 40.

as by certaine steppes and stayres, they climbe into that heauenly dwelling place. And therefore that we were predestinate to these meanes, namelye, Faith, Iustification, and good workes, because we were elected to eternal life, according to the purpose and grace of God.

III *The vse of this doctrine.*

Wherefore by this meanes the doctrine also of the Pelagians is confuted as touching predestination to life, by our Faith and works, which God foresaw we should doe. Whereas on the contrary, therefore God did predestinate vs to Faith and good workes, because he did choose vs to eternall life. For the Apostle saith not, I obtained mercy, because I was faithfull, or because I should bee faithfull, *but that I might bee faithfull.* Neither saith he, that wee are elected in Christ, because we should be holy and without blame, but *that we might be holy and without blame.* Neither doth he say, that wee were created in Christ, because we did

1. Cor 7. 8. 25.

Eph. 1. 4. & 2.

or ſhould doe good workes, but wee were created to good workes: *which God prepared that we might walke in them.* Laſtly, hee ſaith not, that the grace of Chriſt appeared, becauſe wee were to liue ſoberly, iuſtly, and godly, but that it therefore appeared, that wee denying all vngodlines, and the luſts of this world, *might liue ſoberly, iuſtly, and godly in this preſent world.* Wee ſee therefore, that by this doctrine, that wicked opinion is ouerthrown, which teacheth, that wee doe preuent the grace of GOD by our merites which GOD foreſaw. And on the contrary, here wee ſee, how foully the belly-gods of this world are deceiued, which reaſon thus: if we be predeſtinate to eternall life, and our predeſtination bee certaine and vnchangeable, what need we endeuour our ſelues, beleeue, or do good workes? for howſoeuer it fal out, and howſoeuer the elect do liue, vndoubtedly they cannot periſh, becauſe they are predeſtinate to eternall life. A-

Tit. 2. v. 11.

las poore wretches, they ſee not, that they ſeuer thoſe things that are to bee conioyned, namely the end and the meanes of the end: & that they breake the cheine, which in no wiſe either can or muſt bee looſed. Whilſt that they ſeuer their calling and Iuſtification, yea and Faith too and good workes, from predeſtination and glorification. As though God did glorifie them whome he did predeſtinate, before hee called and iuſtified them: yea and before they can beleeue, and ſhew their quick and liuely Faith by workes. Contrariwiſe, let vs learne what our ducty is. If any bee elect to eternall life, they alſo are predeſtinate to the meanes by which they come vnto it. And wee beleeue (as we are bound to doe) that wee are predeſtinate to eternall life: and therefore we muſt alſo beleue, that we haue been elected to Faith and good workes: that by them, as by certaine ſteps, wee might be brought to eternall life. And therefore ſo fat muſt wee bee from ne-

glecting Faith, and the means of good workes, and of a holy life: that contrariwise, it is rather our duety, to keepe Faith in a good conscience, and to bee conuersant in good workes, which GOD hath prepared, that wee might walke in them. And because wee can neither attaine to the end, nor the meanes that bring vs thereunto of our selues. Therefore it is our part to craue them at GODS handes by prayer, that hee would giue vs Faith, and a care to doo good works, and encrease them in vs. Neither must wee onely aske them, but also certainely trust that we shal obtaine thē for Christ his cause. For, if for all them which are predestinated to eternall life, God hath prepared faith, by which they may beleeue, and good workes to walke in: therefore if wee beleeue (as by Gods commaundement wee are bound) that we are in Christ elected to eternall glory: we must also be perswaded, that before we depart hence, hee will giue vs

true repentance, increaſe true faith, inflame vs with loue: laſtly, that hee will miniſter vnto vs aboundantly all things in Chriſt, to obtaine the end. Yea this confidence alſo and praier, it is one effect of predeſtination, by which we get the reſt. Therefore this doctrine wee muſt hold, that predeſtination to eternal life doth not take away the meanes of obtaining it, but rather eſtabliſh thē. And therefore both theſe principles are true, namely, that the elect to life cannot periſh: and vnleaſt a man beleeue in Chriſt, and perſeuer vnto the end in this faith working by loue, he ſhall periſh. The reaſon is, becauſe in predeſtination, the means and the end of it are ſo ioyned together, that the one cannot be ſeuered from the other. Wherefore whoſoeuer holdeth not the means vnto the end (amōgſt which faith is one) it is manifeſt, that he was neuer predeſtinate, and therfore muſt needs periſh: as on the contrary, he which holdeth faith, muſt needs be ſaued. So the truth

Iohn. 3. v. 36.

of

of these propositions is euident: hee which beleeueth in the Sonne, hath eternall life: contrariwise, he which beleeueth not in the Son, the anger of God remaineth vpon him, because as a constant Faith is a sign of election: so obstinat infidelity is a token of reprobation.

FINIS.

Good reader correct these faults, vnlesse thou wilt misse of the sense of the words.

In the pref. pag. 2. line 1, for, the first, reade, for the, pag. 8. lin. 5 reade, darkenes is past. pag. 12. lin. 25. for second reade sound. pag. 13. lin. 1. for he, reade lie. and lin. 11. reade call him. pag 15. lin 23. for, ti, reade it pag. 16. lin. 9. for equally, reade equalitie. pag. 17. lin. 26 for subiect, reade sufficient pag. 19. lin. 3. read, who is to be reputed. pag. 19. lin. 19. for yee, reade wee. pag. 28. lin 6 reade are loued pag 29 lin. 1. for, these, reade they. pag. 31. lin. 19. read witnesse. p. 47 lin. 25. for, action, read election pag 53. lin 8. for, this, reade thy page 54 21. for, of, reade if page 85 lin. 22 for, elect, reade effect.

Bradfords anſwer to Careles.

Careles. I Am troubled with feare that my ſinnes are not pardoned.

Bradford. *They are: for God hath giuen thee a penitent and beleeuing heart; that is an heart, which deſireth to repent & beleeue. For ſuch an one is taken of him (he accepting the will for the deed) for a penitent and beleeuing heart indeede.*

Trin-vni deo gloria.